THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"What doth it profit, my brethren, though a man say he hath faith, and have not works? Can faith save him? Even so faith, if it hath not works, is dead, being alone."—JAMES 2: 14, 17.

No. 7. Vol. LVI. Monday, February 12, 1894. Price One Penny.

DISCOURSE BY ELDER HEBER J. GRANT.

THE following discourse was delivered by Elder Heber J. Grant, at the Sixty-fourth Semi-Annual Conference, of the Church of Jesus Christ of Latter-day Saints, held in the Tabernacle, Salt Lake City, Friday afternoon, October 6, 1893:—

I am very much pleased indeed to once more have the opportunity of meeting with the Latter-day Saints in a general conference, and I have rejoiced exceedingly in listening to the remarks that were made to those who assembled here this morning, and I regretted that so few of the Latter-day Saints were present. I remarked afterward that it seemed to me that I had never attended a meeting where so much valuable instruction had been given. It seemed as though all that was said by the speakers was full of good things for the Latter-day Saints. We many times listen to the Elders, and they speak in a manner that is interesting, and we are pleased with what they say, and we hear many eloquent discourses; but it did seem to me that from first to last all that was said in our hearing this morning was of that character that all of us could receive great benefit and profit therefrom. I trust that the few who were here will remember what they heard, and that they will endeavor to communicate to others the inspiration that we all felt.

I feel that as a people we have indeed great cause to rejoice and give thanks unto the Lord for the manifestations of His goodness, kindness and mercy unto us. In a council meeting that we held a few days ago, at which a majority of the members of the quorum of the Apostles was present, Brother Thatcher remarked that, in the midst of the financial trials through which the people were passing, it did seem to him that there never had been a time since the Latter-day Saints came to these

valleys when the Lord had magnified the leaders of the people so much and so many courtesies had been extended unto them by the people of the world as in the past six months. The prejudice, the bitterness and the animosity that a few years ago existed in the hearts of the people of this country against the Latter-day Saints, have, because of the outpouring of the blessings of the Lord upon the people, almost entirely disappeared. While but a short time ago those of us who came to Conference were called upon to look at these stands here and see hardly a representative of the Apostles, and none of the First Presidency, to-day we are permitted to see all of the Presidency and ten of the Twelve Apostles; and of the two absent, one has just arrived in the city and will be here to-morrow, and the other is laboring as the president of the European mission, working for the onward advancement of God's kingdom there. But those who were absent from us a few years ago were so because of the prejudice and bitterness that existed against the Saints. To-day there is a disposition on the part of the people of this nation—at least, all whom I have come in contact with—to do justice to the Latter-day Saints. We are becoming known for what we are. The Latter-day Saints are an honest, upright and a devoted people; and when the people of the United States learn this they will concede to us our just dues. That which we have had to suffer has been because of prejudice and of falsehoods which have been circulated against us. The American people, as a people, are not lacking in generosity, in liberality, or in justice, and when they have done a wrong, because of false statements, they are ready and willing to right that wrong, as is illustrated by the passage of the bill in Congress restoring to the Latter-day Saints all their personal property. Who could have thought a few short years ago, when the prejudice that existed here was so intense, that such action would be taken? For wherever you went you would meet men who would say that if they had the making of the laws they would not only confiscate the Church property, but they would confiscate the property of all the members of the Church. That sentiment has almost entirely died out. As I sat on the stand this morning and listened to the remarks of President Cannon and the other brethren, referring to the honor that was done our aged President and his counselors in their recent trip to Chicago, it was impossible for me to restrain the tears of gratitude that came to my eyes.

We may be called upon to pass through financial hardships; but what do they amount to if we are blessed of the Lord with the light and inspiration of His Holy Spirit, and if those who stand at the head of the Church are honored and respected and not looked upon by the world with contempt? The Latter-day Saints have been through hard times, and there are a great many of us who are pulling long faces and thinking we are in a terrible fix, when we are in no fix at all. This whole financial panic is a great hoax from first to last, in one sense of the word. The people all over the country got scared. At what? At nothing. In the face of good crops of cotton, corn and wheat, and general prosperity in the whole country, we have had something over 570 banks fail; and I venture the assertion that out of that number there were only a very few that failed be-

cause they were in a bad financial condition. Why did they fail? Simply because the people got scared, drew their money out of the banks and in many cases hid it. In nine cases out of ten there was no earthly reason for taking their money out of the banks. It is estimated that of the trade that is transacted ninety-five per cent. of it is done on credit, and that there is only five per cent of actual money that changes hands in transacting the business of a country. We have had such a scare that the ninety-five per cent. has been contracted about twenty per cent.; in other words, about four times as much contraction as there was money in existence to do the business with. The result is that everybody has become frightened of everybody else, and as I say, 570 banks have failed, and, almost without exception, they were absolutely sound and solvent. Many and many a bank has been called upon to close its doors that had $500,000 capital and only $150,000 or $200,000 of deposits left when the bank closed, three or four dollars assets to one of liability. When people put their money in the bank they expect it to be loaned, and of course the banks loan it; and if a great majority of the people demand their money at the same time they are sure to close the bank. The Bank of England could not stand if the people all went there and asked for their money. The United States government could not pay all its obligations at once. Salt Lake City, if called upon to pay all her bonds, could not possibly do it. Utah Territory could not do it, or any other city, state or territory in the nation. It has simply been a senseless panic from first to last; and the whole of us have narrowed ourselves down because of this panic, and made matters that much worse.

I want to confess to you that I and many others have done wrong. Why? Because we have been so very anxious to make a dollar that we have run in debt, and now we cannot promptly pay our honest debts. I cannot; for the reason that $10,000 collateral securities which are good, would not raise $1,000. For the first time in my life I have had people come to me and ask me to pay money that I owed them, and I have had to ask for an extension of time. If the Lord will only forgive me this once I will never be caught again. I have been a borrower of money since I was eighteen; but if I can only get paid off what I owe now, I shall be content, I believe, with the blessings of the Lord, whatever they may be, be it much or little. When I realize the fact that if I owed a bank a certain amount of money and they asked me to pay it and I could not, and I stop to reflect that my failure to pay that money in connection with the failure of others might be the cause, because the people had become frightened, of breaking that bank, I want to tell you that I would feel considerably humiliated. We hear many who owe banks complaining because the bankers have oppressed them and raised their rates of interest, and so on. I tell you, my friends, that if we have taken a chance and have borrowed the money, we have done it—for what? In the hope of making something; and we have no just reason to complain, when we are called upon to make sacrifices to meet our obligations. I am sure I do not.

I want to say to the Latter-day Saints that we do not want to lose confidence in ourselves; we do not want to lose confidence in our brethren;

we do not want to lose confidence in the institutions in Zion; and we do not want to lock up our money where it will not do any good. If God has given us a talent we should put it to usury and make two talents out of it. This applies just as much to money as it does to mental talents. It is our duty, if we have any means, to let it go into circulation and benefit somebody.

Another thing that we want to learn as Latter-day Saints—and I have gone to work to learn it—is to follow the counsel that was given to us here to-day, and that is, to confine ourselves to the necessities of life, and not to indulge in extravagant habits. If we have a surplus, use it as God desires that we should use it—for the onward advancement of His Kingdom and the spread of the Gospel. We are ready and willing to spend ten, twenty, and in many cases thirty thousand dollars for a fine home that has no more rooms in it, no better ceilings, no more comforts, no more happiness, than a house that did not cost more than one-tenth of that; but if we were called upon to live in a house costing one-tenth and expend the balance to carry the Gospel to the ends of the earth, it would break many of our hearts. I believe that the very stringency through which we have been passing has not only inspired us with the idea of being more careful, but also with a desire to use our means more liberally for the onward advancement of God's Kingdom. Why? Because we have seen how little our means amounted to. We have found out how absolutely worthless, so to speak, is all our property. I went out here on the street with $30,000 worth of securities and tried to borrow $10,000, and I would have payed twenty per cent. interest if I could have got it; but I could not get anything. So far as our property is concerned it is of no actual value to us, only as we are ready and willing to use it for the advancement of God's Kingdom. It is our duty to provide for our families; but it is not our duty to live in extravagance. It is not our duty to labor to gain wealth for the adornment of our persons. Of course I like to see people have good things, and I hope to live to see the day when the Latter-day Saints will be wealthy. But I want to say to you that unless we become more humble, more godlike, more faithful in keeping the commandments of God, I do not expect we shall become wealthy. Whenever we learn to be willing to use the means that God gives us for the onward advancement of His Kingdom, Latter-day Saints will not have any particular financial trouble; the Lord will bless them with an abundance. What we need to do is to seek for the light and inspiration of His Spirit to guide us at all times, and He will add all other things to us that are necessary.

I happened to read a revelation the other day, as I was coming home from New York—one that was given to our martyred Patriarch. I had read it before, but it never seemed to strike me with such force as it did then. I thought it was a revelation that every Latter-day Saint ought to read over a great many times, because I believe pleasure will come to all of us who read it. When I read it I thought that the next time I was called upon to speak, if I had a few moments' notice beforehand, I would glance over this revelation and read a few passages from it; but I have

not had time to look for the passages that I wanted to read. I will therefore take the time to read the entire revelation:—

A great and marvelous work is about to come forth among the children of men.

Behold, I am God, and give heed to my word, which is quick and powerful, sharper than a two-edged sword, to the dividing asunder of both joints and marrow; therefore give heed unto my word.

Behold, the field is white already to harvest, therefore, whoso desireth to reap, let him thrust in his sickle with his might, and reap while the day lasts, that he may treasure up for his soul everlasting salvation in the Kingdom of God;

Yea, whosoever will thrust in his sickle and reap, the same is called of God;

Therefore, if you will ask of me, you shall receive, if you will knock, it shall be opened unto you.

Now, as you have asked, behold, I say unto you, keep my commandments, and seek to bring forth and establish the cause of Zion.

Seek not for riches but for wisdom, and, behold, the mysteries of God shall be unfolded unto you, and then shall you be made rich: behold, he that hath eternal life is rich.

Verily, verily, I say unto you, even as you desire of me, so it shall be done unto you: and, if you desire, you shall be the means of doing much good in this generation.

Say nothing but repentance unto this generation. Keep my commandments, and assist to bring forth my work, according to my commandments, and you shall be blessed.

Behold, thou has a gift, or thou shalt have a gift if thou wilt desire of me in faith, with an honest heart, believing in the power of Jesus Christ, or in my power which speaketh unto thee;

For, behold, it is I that speak; behold, I am the light which shineth in darkness, and by my power I give these words unto thee.

And now, verily, verily, I say unto thee, put your trust in that Spirit which leadeth to do good: yea, to do justly, to walk humbly, to judge righteously, and this is my Spirit.

Verily, verily, I say unto you, I will impart unto you of my Spirit; which shall enlighten your mind, which shall fill your soul with joy,

And then shall ye know, or by this shall you know all things whatsoever you desire of me, which are pertaining unto things of righteousness, in faith believing in me that you shall receive.

Behold, I command you, that you need not suppose that you are called to preach until you are called:

Wait a little longer, until you shall have my word, my rock, my church, and my gospel, that you may know of a surety my doctrine;

And then behold, according to your desires, yea even according to your faith shall it be done unto you.

Keep my commandments, hold your peace, appeal unto my Spirit;

Yea, cleave unto me with all your heart, that you may assist in bringing to light those things of which have been spoken; yea, the translation of my work; be patient until you shall accomplish it.

Behold, this is your work, to keep my commandments, yea, with all your might, mind, and strength;

Seek not to declare my word, but first seek to obtain my word, and then shall your tongue be loosed; then, if you desire, you shall have my Spirit and my word, yea, the power of God unto the convincing of men;

But now hold your peace, study my word which hath gone forth among the children of men, and also study my word which shall come forth among the children of men, or that which is now translating, yea, until you have obtained all which I shall grant unto the children of men in this generation, and then shall all things be added thereunto.

Behold thou art Hyrum, my son, seek the Kingdom of God and all things shall be added according to that which is just.

Build upon my rock, which is my Gospel.

Deny not the Spirit of revelation, nor the Spirit of prophecy, for woe unto him that denieth these things;

Therefore, treasure up in your heart until the time which is in my wisdom that you shall go forth.

Behold, I speak unto all who have good desires, and have thrust in their sickle to reap.

Behold, I am Jesus Christ, the Son of God, I am the life and the light of the world.

I am the same who came unto my own and my own received me not;

But verily, verily, I say unto you, that as many as receive me, to them will I give power to become the sons of God, even to them that believe on my name. Amen.

Remember all you Latter-day Saints, this saying: "Behold, I speak unto all who have good desires, and have thrust in their sickle to reap." Remember that this revelation calls upon us to seek, not for riches, but for wisdom, "and behold, the mysteries of God shall be unfolded unto you." I do not think I ever read in my life a revelation that made a more profound impression upon me than did this, and I believe that all Latter-day Saints who will read it with a prayerful heart, seeking to God for the light of His Holy Spirit, will have their minds lit up, and the same inspiration that must have come to our beloved patriarch at the time the revelation was given to him, will come to them. That we may all labor, with all the zeal, the energy, the talent, the power and the ability that we possess, for the onward advancement of God's kingdom, and that we may be ready and willing, if need be, to do as our fellow-servant, Hyrum Smith, did—lay down our lives for the cause of God,—is my prayer and desire, in the name of Jesus. Amen.

FACTS AND EVENTS

At Camden, Arkansas, three persons have been killed and twenty injured, five fatally, through the collapse of a bridge while a train was passing.

Madagascar is increasing its armaments, and is intriguing with England with the object of either resisting any aggression by France or of avoiding armed intervention.

Fears are entertained that the small-pox, which is now confined to the poor districts in the north and east of Paris, may develop into an epidemic, as in 1871 and 1880.

The Italian provinces of Massa and Carrara, where fatal rioting has taken place, have been proclaimed in a state of siege. Numerous arrests of anarchists are being effected.

The internal revenue bill, including the income-tax clause, has been adopted by the House of Representatives, U. S. A., as an amendment to the tariff bill, by 175 votes to 56.

The Russian volunteer fleet is to be further strengthened by the addition of two more swift cruisers. One of the vessels will be built at Dumbarton and the other at Copenhagen.

The New York State Court of Appeal, of Albany, has decided that foreign corporations can legally buy and sell real estate in that State. This decision affects property to the value of $25,000,000.

The Swedish government has decided upon increasing its navy, and propose the imposition of succession duties and an increase of the stamp duties as fresh sources of revenue for this purpose.

At a meeting of the unemployed at Leeds, January 20, regret was expressed that the corporation had not yet found work for some persons who were on the point of starvation. There are ten thousand people out of employment in the town.

An extraordinary incident of the recent frost was revealed at an inquest at Liverpool. A widow named Strettle, aged sixty two, slipped in her yard, and was unable to rise. Water from the tap fell on her hands and froze them in a solid mass to the ground, and she died from exposure.

The French government having given 420,000 francs compensation to the Italian sufferers at Aigues Mortes, and the Italian government having given 30,000 francs to the French sufferers from the retaliatory riots at Rome, Genoa, and Naples, a yellow-book has been published containing the despatches exchanged.

A telegram from Omaha, Nebraska, U. S. A., states that Judge Dundy, of the Federal Court, has issued orders imposing a reduction of wages on all the employes of the Union Pacific Railroad, amounting to nearly 10 per cent. The men are, at the same time, enjoined from striking, and are ordered to work at the reduced rates of wages.

An anarchist named Andries, who was arrested for uttering anarchist cries when the king was accompanying the Duke of Coburg to the railway station at Brussels, was sentenced to a year's imprisonment and a fine of 300 francs. When the court prepared to deliver sentence, it was found that Andries had succeeded in making his escape.

Governor McKinley was inaugurated as governor of Ohio, U. S. A., January 8. The ceremonies partook more of a social than a political character. Leading Democrats had prominent positions in connection with the ceremonies, the only limit which they placed on their party connection with the inauguration being that no Democratic clubs took part in the parade.

The Washington, D. C., U. S. A., police have been thrown into despair by the feats of a criminal whom they know as "Jack the Slasher." Like any common burglar he breaks into rich men's houses, but he takes nothing away with him. He is content to cut up the carpets and curtains and table-cloths, to rip off the covers of the piano and the chair-legs, and to smash as much furniture as he can, without making a noise. They have no clue to him.

The deepest boring of which we have any knowledge, up to the present time, is at Parvschowitz, in the district of Ribnik, in Western Silesia. The depth attained is 6,568 feet, and the diameter of the hole is only 2¾ inches. The work has been temporarily stopped in order to lower especial thermometers which have been made with great accuracy, into the hole for the purpose of obtaining the temperature at different depths. The boring will then be resumed, and it is hoped that a depth of 8,200 feet will be reached.

The Arctic skipper, Hans Johannensen, of Hammerfest, Norway, has heard from old Yakutsks that from the highest points of the northern shores of the New Siberian Islands a lofty land has been discerned to the north-west, at a distance of about fifteen nautical miles. He thinks, therefore, that should Nansen not steer too near the coast, this new land might be seen from the mast-head. And should the state of the ice be at all favorable, Nansen will, in all probability, attempt to take up his winter-quarters there, instead of in the New Siberian Islands.

Advices have been received of the arrival at Galveston of the Norwegian barque *Elsa Anderson*, having in tow the hull of an English built brig which had apparently been burnt at sea more than fifty years ago, and which appeared on the surface of the ocean after a submarine disturbance some distance off the Faroe Islands. The hull of the strange derelict was covered with sea shells, but the hold and under decks contained very little water. In the captain's berth were found several iron chests, the contents of which had been reduced to pulp, except a leather bag, which required an axe to open it. In it were guineas bearing date 1809, and worth over a thousand pounds. There were also several watches and a stomacher of pearls blackened by the action of the water. Three skeletons were also discovered, one of a man nearly seven feet high.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

MONDAY, FEBRUARY 12, 1894.

THE WORK BEYOND THE GRAVE.

"He has now gone to another sphere of action. He has now another, greater work to do. He has gone to perform a work that he could not perform here upon this earth. He has gone to render a service which he could not render here. He is now devoting himself to a glorious work—that of praise and thanksgiving."

These words were uttered over the open grave of an aged Latter-day Saint, recently buried in Liverpool. The speaker was a minister of the Church of England. Besides the relatives and friends, four men bearing the Priesthood of the Son of God were present. Peculiar were their feelings and thoughts on hearing the above words, slowly and solemnly uttered.

"He has now gone to another sphere of action." Yes; he has indeed done so; and, strange, does this minister, a teacher of a religion of mere form, recognize that a work is yet to be performed beyond the vail? He must believe that, for he calls it a "sphere of action." This is new doctrine, from a Church of England standpoint.

"He has another, greater work to do." Yes; freed from earthly pains and clothed with the holy priesthood, another, wider field has opened to his view, where his work will prove limitless in its possibilities; where the dead who have not yet heard the gospel may hear the glad tidings of a risen Redeemer, of a restored priesthood, and of the vicarious work in progress upon the earth in their behalf.

"He has gone to perform a work that he could not perform here upon this earth." A work that will continue through the Millennium! A work that will turn the hearts of the fathers to the children in longing anticipation of release! A work that will turn the hearts of the children to their fathers in the sweet hope of eternal reunion and of the perfecting of the chain that shall link together all the sons and daughters of Adam and Eve into one great and glorious family! Though he lived a good life his work for the redemption of his forefathers was sadly limited, for he had been unable to gather to the land of Zion. He now is able to use the talents God has given him to preach the gospel in word and in power among his kindred as he did it by his good deeds and example while on earth.

"He is now devoting himself to a glorious work—". Can it be that this minister has an inkling of the truth? Is it possible that the spirit is whispering to him that the dead brother held the true Priesthood? That he sees a glimmer of truth and believes in a grand work among those who

have died without the gospel? Surely, his words indicate some knowledge of God's glorious plan of salvation! Alas! Vain thought! "Praise and thanksgiving" are the "works" of which he speaks.

O Christianity! Thou art but a mockery in the sight of God! Ye preachers of delusion! Ye followers of blind leaders, how long will ye walk without the light? Millions reject the truth until on the other side they will learn that "praise and thanksgiving" is rendered to God, not only in words, but by works. Great are the mercies of our God who extends unto His children the privilege of again hearing the gospel and of being saved through obedience to its principles, even in the spirit world. But, not until the day of judgment will they understand what has been lost by a rejection of the truth while in this life. Not until then will they be able to form any conception of the glories they might have inherited had they forsaken man-made doctrines and in humility accepted and obeyed the laws of God.

"If in this life only we have hope in Christ, we are of all men most miserable. But now is Christ risen from the dead, and become the first fruits of them that slept," were the words of Paul to the Corinthian saints. These words were uttered for the purpose of proving the doctrine of the resurrection to those who were inclined to disbelieve it. Why did they believe in Christ? Because through Him they hoped to gain eternal life. This was the hope of which he spoke. If that hope were confined to this life only, where would be their resurrection, their immortality, their exaltation?

If the atonement of Jesus Christ, in its saving power, was confined to this life only; if our hope in Him existed only as to our individual salvation, we would, indeed, be the most miserable of men. Paul told the Hebrews, speaking of our forefathers, that "they without us should not be made perfect." He told the Romans that the gospel was "the power of God unto salvation." From this we learn that unless the gospel is heard and obeyed no salvation can be obtained. Not having heard the gospel when on earth our forefathers could not obey it. If, then, salvation is limited to those who hear and obey the gospel in this life, our own exaltation would be an impossibility, because our forefathers could not be perfected without us, nor we without them; for the Lord says, through His prophet Malachi, that He will "come and smite the earth with a curse" unless Elijah shall "turn the heart of the fathers to the children, and the heart of the children to their fathers." Should we, who have accepted of the gospel, partake of the glories of the resurrection alone, we could not be perfected, and we should then, though immortal, exist in an imperfect state. Our hearts, therefore, have turned to them and their hearts have turned to us. If we expect salvation for those only who have heard the gospel in this life, we shall become unhappy, because our progenitors will be lost and we shall remain imperfect.

The Latter-day Saints, while praising God and giving glory to His name, have learned by revelation how best to glorify their Maker. Our praises will not be by mouth alone, but by devoting our whole lives, our talents and abilities and our means to the redemption, not only of the

living, but of the dead. "Else what shall they do which are baptized for the dead?" Such is our glorious conception of the work upon the other side, and of the hope in Christ extending beyond this life, that we might bring salvation unto those who have died without hearing the gospel, and that we might become perfected with them. Such is our idea of the "service to be rendered"! Such is the practical, living faith of the Latter-day Saints! Such was the faith of God's people in all ages, and such is the faith that will eventually save all mankind, unless it be those who have become the sons of perdition. J. V. B.

ARRIVALS.—The following missionaries for Great Britain arrived in Liverpool from Utah and Idaho, per Cunard steamer *Etruria*, Saturday, February 3, 1894: Ira Bennion, of Taylorsville, Salt Lake County, Utah; A. P. Kesler and J. W. MacDuff, Salt Lake City; Edgar M. Lindsay, George Town, Idaho; James C. Woods, Erde, Tooele County, Utah; John M. Dalton and George B. Houtz, Springville, Utah County, Utah; Nathan Reeves, Kaysville, Davis County, Utah.

APPOINTMENTS.—Elder Ira Bennion has been appointed to labor as Traveling Elder in the Liverpool Conference.

Elder A. P. Kesler has been appointed to labor as Traveling Elder in the London Conference.

Elder J. W. MacDuff has been appointed to labor as Traveling Elder in the Manchester Conference.

Elder Edgar M. Lindsay has been appointed to labor as Traveling Elder in the Irish Conference.

Elders James C. Woods and Nathan Reeves have been appointed to labor as Traveling Elders in the Nottingham Conference.

Elder John M. Dalton has been appointed to labor as Traveling Elder in the Welsh Conference.

Elder George B. Houtz has been appointed to labor as Traveling Elder in the Leeds Conference.

FROM VARIOUS MISSIONARY FIELDS.

A PRIVATE letter from Elder Albert Schoenfeld, now on a mission in Dresden, Saxony, Germany, gives an incident in his recent experience that is worthy of reproduction as showing how the Lord can turn everything for the best. It is published in the *Deseret News*. While distributing tracts December 9, 1893, Elder Schoenfeld and his companion, Elder Tobler, from Santa Clara, were informed on by some evil-disposed persons; and as there is a law in Germany against "proselyting," they were promptly arrested and taken to police head-quarters. There they had to show their passports, and also had to give proof of their visible means of support. Having done all this to the official's satisfaction, they were released with a good "talking to" and a warning. The Elders went home, knelt down in prayer before the Lord, and here came to both the thought of going back to the chief of police, giving him a tract, and bearing their testimony to him. This they did, and they added, that inasmuch as they

kept the laws and bore their own expenses, would not the authorities rather be glad than otherwise to have the people informed concerning the things of God? The officer told them to call in two days. They did so and he then wrote out a permit, stating that Albert Schoenfeld and W. Tobler were permitted to distribute tracts under the auspices of the Church of Jesus Christ of Latter-day Saints in said city of Dresden.

THE following extracts from a private letter by Elder John Nicholson, Jr., dated at Moscos, Miss., U.S.A., January 9, 1894, is also published in the *Deseret News*: He and Elder Holbrook proceeded to fill an appointment for Sunday, December 31, 1893, at a point thirty miles distant, where no meetings had yet been held. They arrived in the neighborhood the evening previous and were entertained by a Mr. Ball, a hospitable gentleman and one of the main owners of the house where the services were to be held. The Elders, on the following morning, proceeded to the place of appointment and found a number of people congregated outside of the building, the door of which was fastened with a log-chain and padlock. The missionaries awaited the arrival of Mr. Ball, who soon appeared. That gentleman took in the situation at a glance. Certain parties had evidently resolved to prevent the holding of the meeting and he was just as determined that it should be held. He procured an ax and chopped his way into the building. This accomplished he said to the Elders: Now, gentlemen, come in and preach to us." This invitation was accepted and the brethren occupied an hour and a half in explaining the principles of the Gospel. After the meeting the missionaries left to fill another appointment in Walley settlement on the following Tuesday, where they were to join President Rencher, an efficient Elder who has charge of the Mississippi Conference and Elder Haycock. It had been arranged that all four should proceed to points further west, but the people were urgent that two should remain among them, so the president decided that he and Elder Holbrook should stay and labor there and that Elder Nicholson should proceed to a point designated and meet a new Elder. He did not know at the time, as he learned subsequently, that the new Elder was his brother Angus. The two brothers have been directed to go into another county and open a field where the Elders have never been.

ELDER H. J. CHRISTIANSEN, president of the Norway Conference, writes from Christiania, under date of January 25, 1894: "Our Father's work is spreading in this part of the vineyard. In Christiania we have, as it were, a little Zion. We hold meeting almost every night in the week. On Sunday we hold two meetings and Sunday school and it is very encouraging to note that they are well attended. A number of our friends are investigating, six have been baptized here during the winter and several more are awaiting that ordinance. Good feeling prevails among the Saints and the power of God is made manifest in many instances. Our choir now numbers thirty members, and it is doing, with other organizations, a good work. The reports of the Elders laboring in different parts of the conference are generally good, and, with only one exception, the Elders enjoy good health. My desire is to be faithful to the end of my days and to be useful in doing good wherever my lot may be cast."

A MODERN MOSES.

[CONCLUDED FROM PAGE 87.]

THE Pioneers camped the first night in Salt Lake Valley on a small grass plat by the side of City Creek, near or on the ground where the Templeton hotel stands. From there they moved to what is now known as the Old Fort Block or Pioneer Square. Here they built their houses, joining them to each other with the backs out, so as to form the fort. The houses were made some of logs, others of adobes. The roof was covered with earth. The floors were earth as well. Into these the people moved with all they had.

How would you like to live in one of those houses? Well, you do not need to. It was enough for this people to have to. As these Pioneers lived and built, so did most of the people live and build in making most of their settlements. As the people arrived in Utah they were distributed into the different settlements. Those who had kindred already here would go to them; others who had none would go where the forts were weakest. All the settlements seemed to be built almost simultaneously, not one at the expense of the other.

To give President Young's travels among his people would fill a large book. We can only give a few. He would set a day, invite those that he wanted with him, and start on that day, rain or shine. A trusty few would go with him as guards. The settlements would be advised by mail that he would be there at a certain time—and he was there. The people would turn out en masse to greet him; if there was music, the band at the head of a cavalry column would meet him. The people would greet him with songs when he entered the town or fort. There would be people ready to take him and his company to their houses, where man and horse were provided with the best in the land.

After the meal, the meeting house was sought to hear him, Heber C. Kimball, George A. Smith, Wilford Woodruff, George Q. Cannon, Joseph F. Smith, with many others, discourse on what should he done in this life to be saved in the other. These talks to the people were mostly practical—how to build, how to sow, and how to reap. The people always felt well paid—and such a hand-shaking, when those old Pioneers met, was a great sight, with remarks, "I am so glad to see you, Brother Brigham! Haven't seen you since I met you at Winter Quarters," etc. Joy would be in every face.

After meeting, hitch up, go to the next place—to witness the same scene, and to hear the blessings that acquaintances showered on each other was refreshing. Indeed it was a pleasure trip to be with him. He would travel forty to fifty miles and preach from two to three sermons a day.

These trips he made up to his death. In the evening, if there was no meeting, there was nothing that pleased him so well as to have some old tried friends come to see him and remind him of some hard times they had had together, or refer to some funny occurrence in their travels.

President Young was foremost in everything. To him is to be given credit for the many shade trees that we now enjoy in Salt Lake City. He

brought the locusts seed from the state, and planted that forest in the park. From there the trees were transplanted to the side walks. Everywhere you look, you see his works. Roads had to be built throughout the valley, also to the timber in the canyons. Lumber had to be sawed, by hand first, then by the saw-mills that had to be hauled from the states. It cost money and labor to do all this. He built the grist-mill which now stands in the park, a monument to his industry.

While speaking of him as a leader, we do not forget that there was a host of wheel-horses that pulled with him. What a grand, brave people all these old-timers were! There was nothing impossible with them. While these settlements had to be made, and forts built by some, there were others out preaching, still others going back each succeeding year to bring up those who wanted to come. The Temple was started, the rock having to be hauled on wagons twenty miles; the labor of this was immense. One, two or three rocks made a load for an ox team of from two to four yoke of cattle, each taking from three to five days to make the trip—the men camping out all the time, rain or shine. These rocks had to be cut on all sides. The labor of cutting can be glanced at only. It took a good cutter to dress one square foot a day. When you look at that structure it seems nothing short of a miracle that it was ever built, under all the adverse circumstances that the people had to encounter. Yet it stands there a monument to Brigham Young and his people. There are three other temples, namely, the Logan, the St. George and the Manti, that were built the same way.

While all this labor was going on there would come from California reports of rich gold strikes in the mines, accounts of the wonderful climate—how easy it was to get rich there; but, nothing daunted, the masses of the people went on toiling and building as though there was no gold wanted. Some, of course, went and formed some of California's best citizens and some got wealthy. This is not to be wondered at with the training of industry and economy of Brigham Young that they had. Many of those who remained here grew rich as well, besides helping to do all that was done.

I have traveled some among the human family, have read history, sacred and profane, but nowhere have I seen or read of so good a people as this. When you take all their labors, with their good works into account, there has never existed the like on earth!

President Young's Indian policy was the same as William Penn's—always kind and positive with them. There were some Indian wars, but they were of short duration. We were with President Young when he and Col. Irish, the superintendent of Indian affairs, went to make a treaty with the Indians at Spanish Fork. It was just after Black Hawk had been on the war path in Sanpete. The Indians were all gathered together. Col. Irish made them a speech, told them that he wanted them to move on to the Uintah reservation and told them what he would do for them.

Kanosh got up and made a great speech. He said, in part: "If we do go to this reservation, how long will we be there before we are wanted to move on? And how do we know whether all these promises will be ful-

filled? There sits a man (pointing to Brigham Young) that we will believe. He has never lied to us. Let him say whether all these fine promises will be fulfilled, then I and my people will be ready to go."

President Young vouched for Col. Irish. Black Hawk was so mad that he took to bleeding at the nose—so much so that it was feared by some that he would die. By others it was hoped that he would; but he lived and went to Uintah reservation. This was the last war that he engaged in. Utah has had less Indian troubles than any other territory, just on account of the kind treatment of the Reds by the people.

The great exodus of 1857 showed the power and determination of Brigham Young. This was the time that Johnston's army was sent to Utah on the strength of a lot of misrepresentations made by some of the government officials, then here, that the "Mormons" were in rebellion. He called his leading men together. They soon decided to move on south, where, no one asked or seemed to care, so that they got away from another mob that was coming against them. Orders were sent to the settlements to prepare to move. Almost simultaneously everybody prepared to do so. This time they had more wagons to move with and they had more to move. We came from Lower California with the mail. It seemed to me there was one string of teams, droves of cattle, horses and sheep reaching from Parowan, in the south, to Salt Lake City. After all the wagon-covers had been exhausted, cattle hides and thin boards were used to cover the wagons. All the lumber that could be got hold of was made into boxes to cache the wheat in. After the houses were emptied, kindling was placed therein so that they could be fired quickly and easily.

When Salt Lake City was thus prepared, President Young sent for John Kimball, who was not a "Mormon," but owned a house and store, and asked him what the property was worth. Kimball asked him what he wanted it for. Brigham told him that when the city would be burned his house would also be burned and he did not want him to lose. Kimball said, "If that is all, let them burn; if you can afford to lose yours, all right; mine can go the same." Brigham said, "We found this a bleak, barren place and by the help of the Lord, if we have to leave, we will leave it as we found it."

A commission was sent here who found the reports false. All returned to their homes. The army was quartered at Camp Floyd for a few years until the Southern war came on, when it was sent there.

That Brigham Young was a thorough American there never was a doubt. On his arrival in the valley he caused the American flag to be floated on Ensign Peak. This country then belonged to Mexico. The people soon after organized and asked for admission into the Union. When Abraham Lincoln was assassinated the news came by night, and as Brigham's rule was not to be disturbed after he retired, he did not get the news until nine o'clock next morning. I repaired to his office just before that time so as to be there when he came in. George Reynolds, his secretary, had all the correspondence ready with the paper containing the unwelcome news. The President came in and asked the news. Mr. Reynolds said it was bad news, at the same time picking up the paper and reading the dispatches

A feeling—a deep feeling—overspread President Young's countenance. He clasped his hands behind him, and, when the reading had ended, he exclaimed: "My God, what is our country coming to!" He walked the floor for some time and when he did stop he gave orders for his flag to be half-masted; the theatre performance for that night was ordered postponed, the Tabernacle was draped, and those who were then here will remember that a meeting in the Tabernacle was held, to which all classes were invited, to condole with Lincoln's family and the nation.

In all my acquaintance with him, public or private, I never heard from his lips anything but praise of the Constitution and institutions of America; but he had a thorough contempt for politicians.

Those who have eaten a good Thanksgiving dinner, and another on Christmas, should be really thankful. Just let them contrast their chicken or turkey dinner with that of the Pioneers, made out of the first wheat grown in Utah. Bishop Leonard Hardy told me it was a great feast prepared by the ladies of the Fort. The wheat was ground in coffee mills. Mrs. Hardy had some white cotton cloth, which they washed the starch out of and then bolted the ground wheat through that. The Bishop said it was a feast of rejoicing—a feast of love.

Build a monument to the great man, with the names of the first company cut in a marble slab, so those who run may see! Provide slabs for each of the great, good men who so ably assisted him, so the world may know—the generations yet unborn may know, whom to thank for the settlement of these peaceful vales! Set the monument on the hill, at the head of Main Street, so all can see! This is the duty of his children. This is the duty of the people of Utah!

UTAH NEWS.

(Summarized from Territorial papers.)

The Midwinter Fair executive committee of Utah has selected Don Maguire to represent Utah at the Midwinter Fair in California.

John Ahern, a lad of twelve years, while coasting at Ogden, January 3, collided with another sled and broke his left leg just above the ankle.

John T. Caine, ex-delegate to Congress, was, on December 28, appointed by Governor West auditor of territorial public accounts and recorder of marks and brands, to succeed Arthur Pratt.

Samuel A. Merrit, of Utah, has been appointed chief justice of the Supreme Court of Utah, in place of Judge Zane, the outgoing judge; and Frank Harris, of Salt Lake City, has been appointed receiver of public monies.

The question of removing the county seat of Sanpete from Manti is again being agitated. The proposition to change it to Mount Pleasant was defeated by a vote of the people some time since, but the agitators for removal have not given it up. The proposition of the county court to erect a new court house at Manti has brought the question up for discussion again.

Returns were received, January 3, from Boston, of the sale of 26,000 pounds of Utah wool shipped east last July. The clip was placed in the hands of a prominent Boston commission house, and during the closing days of December the final sales were made, and the report thereon has come to hand. John A. Carson, who shipped the wool from Kelton, Utah, receives for his clip less than six cents per pound.